

Ordered,

S E R M O N

preached before the
Honourable House of Commons.

by J. Dwyer, Clerk of the House.

Mercurii, 12^o die Junii, 1751.

Ordered,

THAT the thanks of this house be given to the Reverend Doctor *Squire*, for the sermon by him preached yesterday at *St. Margaret's, Westminster*; and that he be desired to print the same: and that Mr. *Charles Townshead* and Mr. *West* do acquaint him therewith.

J. DYSON, Cl. Dom. Cam.



A
S E R M O N

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preached before the

Honourable House of COMMONS,

A T

St. Margaret's, Westminster,

On Tuesday, June 11. 1751.

Being the Anniversary of his Majesty's happy Accession
to the Throne.

By *SAMUEL SQUIRE*, D. D.
Archdeacon of *Bath*, and Rector of *St. Anne's, Westminster.*

L O N D O N :

Printed for C. BATHURST, at the *Cross-Keys*, over-against
St. Dunstan's Church, Fleetstreet.

M,DCC,LI.

A
S E R M O N

Preached before the

Honourable House of Commons

A T

St. Margaret's, Westminster,

On Tuesday, June 13. 1751.

Being the Anniversary of his Majesty's happy Accession



to the

BY SAMUEL SQUIRE, D.D.

Archdeacon of Bath, and Rector of St. Anne's, Westminster.

L O N D O N :

Printed for C. Bateman, at the Coffee-Kee, over-against
St. Dunstons Church, Fleetstreet.

M.DCC.LI.

A
S E R M O N

preached before the

Honourable House of Commons.

I PETER ii. 13.

*Submit yourselves to every ordinance of man,
for the LORD's sake.*

THIS passage of St. Peter may be considered as an explanation of the famous injunction given by St. Paul, in the xiiiith chapter of the epistle to the Romans. For what is there stiled *the ordinance of God*, is here called *the ordinance of man*.

I shall not waste your time in repeating former controversies about the measures of submission, which

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have

have been long since fully heard, and decided; but only take notice, that the precept laid down, in the former of these epistles, in general terms, and so as to be subject to be wrested by passionate and interested men (*as they do also the other scriptures*) to bad purposes, is here limited, and rendered less liable to be misunderstood.

It was an error, which had made no small impression upon the minds of some of the earliest converts to our holy religion, that their christian liberty had set them free from all human obligations; and that the kingdom of Christ, of which they were now become members, had intirely superseded, or cancelled, the dominion, which the princes of the Gentiles claimed to exercise over the faithful.

In order to explode this doctrine, and thereby to remove an offence to the state, which would prove most dangerous to each individual christian, as well as be the highest reproach to their sacred profession—St. Paul expressly commands, *that every soul should be subject unto the higher powers*; and enforces this command from a motive, which could not fail of having the greatest weight with every sincere disciple of Jesus, that there was no power but of God; and that ** the powers in being were all the ordinance of God.*

• *As ἐκαστὸς ἑαυτοῦ;*

—They

—They were his *ordinance*, either as they were originally instituted, as his vicegerents upon earth, for the punishment of wicked doers; for the praise, support, and reward, of them that do well; and for the general happiness, of the societies, over which they were appointed to preside: or, as they had the authority of parents (the only natural authority, which one reasonable creature can have over another) by consent and compact, delivered over to them: or, as, by the permission and disposal of the divine providence, they were actually in possession of the sovereign command, and consequently in a condition to punish the disobedience of such of their subjects, as did not quietly acquiesce in, and submit to, their injunctions. For, the Apostle himself adds, *they bear not the sword in vain.*

But in whatsoever sense the supreme magistrate, *the powers in being*, the de facto governors, are to be understood as the *ordinance of God* — St. Peter tells us plainly in my text, that they are (immediately) * *the ordinance of man*, that is, of human creation, constitution, and establishment; framed and contrived (as the reason of the thing, and an inquiry into the original forms of government in the earliest ages of the world demonstrate) by common consent, and under such articles, stipulations, and limitations, as each society, upon its first union, concluded to be most expe-

* *Ἀνθρώπων ὁρίσιν.*

dient for their public defence, as well as mutual peace, and good order.

From hence it has been inferred, and unanswerably proved, that none of these rulers, by whatever title dignified and distinguished, (whether emperor or king, senate or popular assembly) can have any right to a greater authority, than by such *human ordinance*, or constitution, has been committed to their trust; that seizing upon a power, which does not legally belong to their office, is no less than an *usurpation* in them; and that every punishment and exaction beyond what the law has allowed, is as much an act of injustice, violence, and oppression, in their hands, as such an excess would be in any of their subjects.

Government, in general, was designed *and ordained by God*, as the necessary means to maintain the good order of the world; and to advance the ease, peace, and happiness, of his creatures: but the modes and circumstantial of government were *ordained by man*, and every nation left at liberty to chuse for itself, and to adapt its political constitutions to the genius, temper, customs, and climate of the people, who were to be directed by them--- that every hand and heart might chearfully conspire to promote the common welfare.

Having

Having presumed to premise these few hints, for the better understanding the nature of the command given in my text, I shall now beg leave to hope for your favourable attention, whilst I proceed to consider, somewhat more particularly, the argument offered by the Apostle for the enforcement of this command.

Submit yourselves to every ordinance of man, for the LORD's sake.

In the first place, then, if the expression, *for the LORD's sake*, be intended to intimate the respect and regard which we ought inviolably to bear to his word or example — the conclusion will be just and irrefragable, that *for his sake* we should pass the time of our sojourning here in a quiet submission to the established government. For he not only came himself *in the form of a servant*; lived in constant subjection to his parents, and to the political powers, at that time in being: but he likewise expressly commands all his disciples to be humble and patient, meek and lowly; to return good for evil; to pay tribute to whom tribute was due; to pray for their enemies, persecutors, and oppressors; and *to render to Cæsar the things which were Cæsar's*. We find not the least hint, throughout the whole gospel of Christ, of a kingdom of *the faith-*

faithful to be erected, independent of the civil authority; or of an imaginary honour to be conferred upon the saints (or spiritual polity) of binding kings with chains, and nobles with fetters of iron.

Secondly; if submission to governments be here recommended *for the LORD's sake*, as it was the most likely method to vindicate his character, to do credit to his religion, and to justify his followers against the common outcries and accusations of their adversaries—that they were presumptuous and self-willed; that they were men of seditious and treasonable designs; that they pretended an exemption from the ordinary jurisdictions, and went about from place to place, fomenting divisions, stirring up the people, and turning the world upside down—in this case likewise the precept was altogether as seasonable and well-grounded: since a peaceable and quiet submission to the civil institutions of each society, to which they should bring the glad tidings of the gospel, was the best expedient to overcome the prejudices, which had been conceived against them; to baffle and confound the malicious calumnies of both Jews and Gentiles;—and thus (as the Apostle immediately subjoins to my text) *by well-doing, to put to silence the ignorance of foolish men.*

Thirdly;

Thirdly; as our Lord was very nearly concerned in the increase of his spiritual kingdom, and in the flourishing state of his religion amongst the various nations of the earth—for *his sake*, likewise, it was the duty of his followers to study the most effectual methods to advance these great and glorious ends.

But no human means could offer so fair a prospect of success, as the preachers and professors of this religion to recommend themselves to the notice of the supreme magistrates of every country, whithersoever they came, by honouring their persons, and praying for their prosperity; by conforming to their laws, and paying an exact obedience to their civil institutions --- by a behaviour so modest and peaceable, so exemplary and useful to the public, they might reasonably hope to obtain a favourable hearing of the doctrines, which they were commissioned to teach; to advance, by degrees, from toleration to encouragement; and in a short time (as was really the case) to arrive at an happy establishment.

But they had no right given them by their master, as christians, (merely as men professing a set of religious opinions, different from those established in the countries where they either lived, or sojourned), to make use of more violent courses, in order to propagate his religion,

ligion, and to advance the honour of his church. The humble, lowly, and contented Jesus, never authorized his disciples *to despise dominion; to speak evil of dignities; to sow the seeds of suspicion, jealousy, and dissension, between prince and people; to resist, and to endeavour to overturn, the powers in being, under the sanctified pretence of acting for the LORD's sake; of being zealous for his honour and service; and of erecting a government more favourable to their particular way of thinking.* On the contrary, the Holy Spirit expressly commands the whole body of Christ's followers, *to glorify God, and advance the true interest of his church, by submitting themselves to every ordinance of man; by having their conversation honest amongst unbelievers; and by acting in all respects as the servants of God, and bringing forth the genuine fruits of righteousness.*

But we shall be warranted by the force of the Apostle's words to carry our reflections still farther—for, if we are *to be subject to the higher powers for conscience sake*, as St. Paul exhorts; or, *to submit ourselves to every ordinance of man, for the LORD's sake*, agreeably to St. Peter's command---nothing can be more evident, than that this civil subjection, or submission, has certain limits prescribed to it; that it must never interfere with the reserved rights of that conscience, *for whose sake*

fake we must needs be subject; nor contradict the precepts of that Lord, out of duty to whom we are in-joined to submit ourselves. So that we are not to look upon the obligatory clauses above-mentioned, merely as arguments, or motives, intended to enforce the command of obedience to established governments, but likewise as rules to restrain it within due bounds.

The whole sense therefore of these so-much-controverted passages of scripture taken together, and represented in one view, plainly amounts to this—That we are to submit ourselves to our lawful governors, and to every rank and degree of them, not only by reason of our Lord's command, or for his sake and interest: but all such submission is to be made in, with, or thro' himself—under a constant remembrance, that we are his servants and disciples; that his sovereignty is superior to all earthly jurisdictions; that no exemption or dispensation will lie against his divine statutes; and that in all causes, and in all cases, we must so walk and act, as that the honour and interest of him and his kingdom may appear to be the chief and leading principle, which influences, directs, and governs our whole conduct.

That these are the constant sentiments, and sincere doctrines, of Christ and his apostles, is so well known

and evident, that arguments, or instances to prove it, may seem entirely superfluous.

1. *Seek ye first the kingdom of God, and his righteousness*, saith the great Oracle himself. Again, *fear not them that kill the body, and after that have no more that they can do; but rather fear him, who, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him---* so fear him, that, in a comparative sense, neither the persuasions, nor the menaces, of any person upon earth, may have weight with you, or influence upon you.

2. The same maxim is so obvious and self-evident, in the opinion of the apostles, that they appeal to the common sense of mankind for its truth; and expostulate even with their persecutors in these words; *whether it be fit to obey men rather than God, judge ye*. To the same purpose St. Paul exhorts the Romans, *not to be conformed to this world, nor to be overcome of evil*. He admonishes them, moreover, that *whether they live or die, they are the Lord's*; that *to him they must every one give an account*; and justly infers, that, therefore, every action of their life should be principally directed to his honour and glory. The same nervous and powerful writer argues with the *Corinthians*, that their whole service was due, and ought to be devoted, to Christ, on the

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consideration, that they were his purchase and property: *ye are bought with a price*, says he, *be ye not the servants of men.*

3. Nor is the explanation of the Apostle's words, in the extensive sense here offered to you, of less consistency with the reason of things, and the plain dictates of nature. For as it is the highest absurdity to imagine, that any number of rational creatures, born free, independent, and equal, should by their own voluntary consent (much less, as has been insinuated, by the immediate command of God) put it in the power of any *human ordinance*, or earthly ruler, to hinder them from obeying, or paying their homage to their supreme and omnipotent Sovereign: so it must be acknowledged, likewise, that had any such compact, so unnatural and impious, been in fact made, and consented to, it had been, of itself, immediately void and cancelled. Unlawful agreements are not, properly speaking, covenants, but conspiracies; nor can any private bargain, or promise made to man, discharge us from our indispensable obligations to our Creator, Preserver, and Redeemer.

An unreserved and unlimited obedience is due only to that Being, of whose essence it is to be all-wise, all-good, and all-powerful; and whose *ministers are an-*

gels---The submission, which we owe to any other, even the highest, power upon earth, must be subservient to this our supreme obligation; and in, and thro' the Lord ---It must neither be repugnant to the honest dictates of our conscience, nor contradictory to the tenor of the divine laws. For we are commanded by the greatest authority to make a distinction between God and Cæsar; and not to render unto the latter the things which incommunicably appertain unto the former.

These are the notions of government and obedience to be collected from the writings of the new testament; and it is with the utmost satisfaction that I set them before you, not only as they are perfectly consistent with themselves, and entirely agreeable to social happiness, and the voice of reason: but particularly, as they amply justify the two grand events, which have rendered us (or might have rendered us) the purest church, and the happiest nation, under heaven. It will be easily conjectured, that I mean *the Reformation, and the Revolution*.

As to the former of these, our ancestors are warranted (upon the principles above-mentioned) for withdrawing their obedience from the authority, which the bishops of Rome had usurped over their consciences; for limiting their allegiance even to their lawful princes by their duty to God; and for conforming to the ordinances of

of man, no farther than they could do it for the LORD's sake.

Again; the wise contrivers of the *Revolution* will be had (sure I am they ought to be had) in everlasting remembrance, for opposing and defeating the schemes of a power, usurped, and unknown to the Laws of their country; for rising up in a vigorous defence of that human ordinance, or establishment, which was the great bulwark and security of their liberties, both civil and religious; and for shaking off a yoke, which (as far as it was arbitrary, and contrary to the constitution) differed nothing from the yoke of a conqueror, and the oppressions of a tyrant---It may be deemed unseasonable to dwell any longer upon that important crisis of our government, tho' the blessings it procured us be inestimable, as they are innumerable.

Permit me however, (not to appear insensible, or, what is worse, unthankful, for so great a national good) to mention, as none of the least happy consequences, the gracious prince, whose accession to the throne of his ancestors we are, this day, assembled to commemorate---I will not offend by attempting to delineate a character, which it is much easier to admire in silence, than to describe with justice; tho' there never was a time, when the highest encomiums, which could be spoken of the magnanimity, justice, moderation, and clemency,

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clemency of a prince, would be more gladly heard, more cordially received, and less suspected of adulation.

One thing, however, I shall not scruple to affirm with confidence, that his present majesty has a right to all our reverence, allegiance, and submission, upon every principle, civil and religious; and particularly upon the doctrine of the two Apostles, which I have been reconciling and explaining to you.

For as, on the one hand, it cannot be denied, but that he is * *the power in being*, ordained by God, and exalted to the throne by his grace and providence; so, on the other, can it not be pretended, but that he is † *the ordinance of man*, settled and established by the laws of the land, the consent of the states, and the voice and affection of the people. — These are the only scriptural and rational titles, by which any mortal man can justly hold the rule and dominion over his brethren, the pretence of any other, whatsoever, being altogether chimerical, and without foundation.

But these titles are still farther secured and strengthened; on his majesty's part, by a constant adherence to the establishment, and by an irremovable conformity to the laws and constitutions, upon which he received his crown. — On our part, as we have lived in the constant enjoyment of his protection; as we claim by his laws;

* Οὐσα ἐξουσία.

† Ἀνθρώπων νόμος.

laws; sue in his courts; partake of the privileges of his government, and, yet more especially, as we have voluntarily taken the solemn oaths of allegiance, by which we have bound ourselves to a true and sincere fidelity and obedience, on pain of forfeiting all our right to the blessings of the gospel, and our hopes of salvation.

I pretend not to judge with what sophistical subtilties, or mental reservations, weak and deluded men may deceive themselves in a matter of such consequence; but surely *God is not to be mocked*, nor will he suffer his holy name and word to be basely trifled with---To him, therefore, and to his mercy, I leave such Englishmen, and such christians, as can think it not inconsistent with all these obligations to join their affected murmurs and complaints with the enemies of their sovereign, to despise his government, depreciate his actions, speak evil of his authority, and to endeavour to alienate the hearts of his subjects from him and his family.

But let us, and all those, who sincerely fear God, and honour the king, and whose hearts are still overflowing with affectionate gratitude for the late (I must say) unparalleled instance of his wise and paternal attention to the essential and lasting interests of his people, say always, --- The Lord be praised, who hath given to the king a good and understanding heart---the Lord grant that he may see his childrens children grow up under

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his precepts; formed by his example, and animated by his renown, to tread in his own steps.--- the Lord grant that he may live long the happy protector of an obedient people; the watchful guardian of our laws, liberties, and religion, at home, and the steady preserver of the balance of power abroad.--- Bless the king, O Lord, with all increase of grace, honour, and happiness, in this world; and crown him with immortality and glory, in that which is to come. *Amen.*



F I N I S.

T O T H E
WORTHY INHABITANTS of *St. Annes* Parish,
in the Liberty of *Westminster*,

A N D O F
East-Greenwich, in the County of *Kent* ;

This DISCOURSE,

(setting forth the declining state of religion in
these kingdoms ; pointing out the divine
judgments which are to be apprehended
upon that account, and exhorting to the
most speedy repentance)

Is dedicated

*By their most affectionate Friend,
And faithful Servant,*

SAMUEL SQUIRE.

Amesbury, Mass., 1892.

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of the County of Essex

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(Being with the following list of names)

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